

ASK FOR IT

**"Kamehameha" Cigar**

DAVID LAWRENCE &amp; CO. 532 FORT ST.

**ROMANCE OF  
SOUTH SEAS**  
How Horace Hold-  
en Fared Among  
Savages.

(Continued from last Monday.)

This part of the business having been attended to, the time had come for the more important and, accordingly, the whole male population of the region repaired to the woods to prepare timber. In the meantime the natives, animated by a spirit of emulation, betook themselves to the task of making mats to serve as sails to our boats. When it should be completed, it was the whole resources of the country, of every kind, were taxed to the utmost to accomplish the work. Considering the means they had for carrying the plan into execution, it is surprising that they accomplished as much as they did. The best tools we had were a few old iron chisels, which we used as substitutes for the broad axes in manufacturing trees into planks and afterwards fitting them to their shape. There were a few spikes on the island, but we had neither auger nor

When news had been received that the lumber was ready in the woods our men were given to have it brought to shore. Seldom had we witnessed a more novel scene than that presented by the natives when they brought from the forest the rudely prepared materials for the boat. They were seen coming from all quarters with loads of logs on their shoulders, of every size and shape that could be conceived of, clanking the hills and vales to reach their shacks.

At the time the work of putting together the materials commenced. We resorted in laying a sort of keel and a length contrived to erect a kind of frame which, though it might not be regarded as a first rate specimen of architecture, nevertheless looked somewhat like the beginning of a water tank. But when we came to the more important part of the business, that of putting in the planks, we found that our men were completely baffled. We were compelled to abandon the undertaking and despaired of ever being able to succeed in building anything of the kind.

During all this time the natives were working in the belief that they should succeed, and repeatedly assured us that they could accomplish the work. Their sorrow and mortification on being obliged to give it up were great, and they seemed to realize that now they must have fallen in our estimation and thought that we should be anxious to avail ourselves of the assistance of their enemies, who, as they well knew, were extremely anxious to get into their hands. The captain did not attempt to conceal his wish to go to the other part of the island. This greatly increased their dissatisfaction and their murmurs became frequent and loud. After considerable expostulation, they proposed to make a canoe sufficiently large to convey us away, and, having some confidence in the capability of the plan, we consented to wait and assist them in their endeavor to supply us with this substitute for the more respectable craft we had contemplated building. After duly considering the old prophecies, the principal chiefs were assembled and having decided to take for the purpose the large bread-fruit tree on the island, the natives were called upon to meet at the place where it stood and assist in cutting it down.

Because of so great importance resting upon the operation of cutting out the work, but the accomplishment of an undertaking like that required a large tree, with tools

of a beaver, was one that several days. At length the herculean task was performed and the tree was felled. But judge of our feelings on finding that the trunk which we had hoped to use as a keel was so small and slender as to be of no use in conveying us to a place to our native land had, in the end, become so split as to be good for nothing! It seemed to us that a fate had been ordained that no labor we had expended should be successful. Another tree was selected and with that we commenced digging it out and bringing it to a proper shape. The old chiefs were called out in requisition, and in twenty days succeeded in bringing that part of the work to a close. Of the other tree we made two wide planks, which were then, thereby adding very considerably to the capacity. Two months more were consumed in fitting up our canoe with sails and getting it ready for sea.

Having proceeded thus far, it was deemed proper by the natives to have a great festival, and as our labors in the past had been attended with extraordinary success, extraordinary preparations were made for a feast that should be a home to the occasion. An immense quantity of fish had been obtained, the natives brought large quantities of bread-fruit and yams, and the toll of the festival was forgotten in the universal joy which then prevailed.

## CHAPTER V.

By this time the natives had become more and more anxious to part with us as they had never been to leave them, and

being mutually desirous to be rid of each other's company, we lost no time in preparing for our departure. Our object now was to get into the open sea, with the hope of falling in with some vessel on its passage to China or elsewhere, and thus be able, after a while, to find a conveyance to America. Provisions were furnished us by the natives, but we greatly needed a compass and with much difficulty obtained one. Captain Wilson, who had been shipwrecked there many years before, left his compass with one of the chiefs, whom we finally succeeded in inducing to part with it. It had become much impaired by time and improper usage, but served as a tolerable guide.

It is proper here to state the particulars of our agreement with the natives of this island. They had, as before stated, furnished us with the means of subsistence and with comfortable lodgings, and, for the purpose of enabling us to return home, had been at great expense in fitting up a craft such as they thought would answer to convey us wherever we pleased to go. According to their notions we were persons of sufficient consequence in the estimation of our countrymen, to fulfill any engagement we might make with them, and to the extent to which, in our necessity, we were compelled to go in order to obtain the object which we had in view, should the Government consider itself bound; and it would be no less an act of justice than of humanity to secure the friendship and confidence of these islanders, so that, should others unfortunately fall into their hands, their lives and property might be respected. It is also important that those who engage in commercial pursuits should have every protection extended to them. It would cost the Government but a mere trifle to secure an amicable understanding with these islanders, and it is but reasonable to hope that no time will be lost in making the attempt.

Situated as we were, we did not feel ourselves at liberty to expostulate against the obvious unreasonableness of their demands. We were, in truth, indebted to them for our maintenance while among them and for the assistance they rendered us in fitting up our craft, and, as a suitable requital for these favors and to remunerate them for their hospitality, we solemnly assured them that, should fortune so far prosper us as to enable us once more to reach our native country, we would send to them two hundred muskets, ten casks of powder, with a corresponding quantity of balls and flints. Besides this, we gave them assurances of having several articles of ornament, such as beads, belts, combs and trinkets of various kinds.

On the 27th of October, 1832, we set sail, having the boat in which we had escaped from the ship, and which we had repaired as well as we were able, and the canoe which had been constructed by the natives especially for our use. It was agreed that three of our number, viz: Davis, Meder and Alden, should remain on the island as hostages, and that three of the natives (two chiefs and one of the common class) should accompany us to see that the agreement made with them should be faithfully executed. Fearing that the natives residing on the other part of the island might come upon us and prevent our going, we took our departure in the night. We soon found that our boats leaked so badly that it would be next to madness to proceed, and we returned in the course of the night. Our unexpected return gave great offence, but we insisted that to go to sea in that condition would be certain destruction. They at length consented to assist in repairing the canoe and boat and to suffer us to remain long enough to complete our arrangements more to our mind.

We were detained by these operations about a month and then again took our leave of the spot where we had remained so long against our will, though we would not conceal the fact that the rude kindness of the natives had so entirely overbalanced their faults that, on parting with them, we experienced emotions of regret and were quite overpowered with a sense of our obligations to them for the many favors which they had bestowed upon us. They had regarded and treated us as beings of a higher order than themselves, and our conduct had inspired them with veneration and confidence.

The natives, when they returned from the vessel, brought with them a small quantity of iron hoops and a few articles of some little value, but they were highly dissatisfied with the amount received and greatly enraged. The division of the property caused much difficulty and they quarreled about it for several days. Those of us who remained, though innocent, were the greatest sufferers. They held us accountable for the conduct of those who had left and ventured the malignity of their unfeeling hearts upon us. We were given to understand that now our doom was fixed; that we should remain with them and die the victims of our tormentors! Alas! it was but too true that such was to be the fate of all but two of our number! We were destined to see one after another of our fellow sufferers sink under the constantly increasing severity of the burdens imposed upon them, and perish either from actual starvation or by the blows of the savages.

After the departure of the captain and Rollins we were treated with much greater severity than we had been before. Generally we were aroused from our broken slumbers about sunrise and compelled to go to work; we were usually employed in cultivating a species of vegetable somewhat resembling the yam, and called by them "korei." This root is raised in beds of mud, which are prepared by digging out the sand and filling the place with mud. The whole of this labor was performed with the hands. We were compelled day after day to stand in the mud from morning till night and to turn up the mud with our hands. Frequently we were required to do this without receiving a mor-

sel of food until about noon and sometimes were left without anything to eat till night. At best we could get no more than a small piece of coconut, hardly a common sized mouthful, at a time, and if, either from exhaustion or any other cause, we neglected to perform the required amount of labor our pittance of food was withheld altogether.

From this plain and unexaggerated account it will be seen that our condition at best was bad enough; but a misfortune befell us which rendered it still worse. About four months from the time of our landing on that dreary spot there was a violent storm which came very near sweeping away the whole of the means of support which remained for the miserable inhabitants. The wind blew down many of the best cocoa trees and materially injured the fruit on such as were left standing. Besides this, the low places in which they raised the root, by them called "korei," were mostly filled with sand, and famine stared us all in the face.

They attributed this misfortune to the anger of their god and did not fail to use such means as they thought best calculated to appease him, and the calamity greatly added to our sufferings. Besides subjecting us to still more severe deprivations, we were compelled (though hardly able to drag our limbs from place to place) to labor in repairing the damage done by the storm. We were employed for months in carrying in our arms and on our shoulders pieces of the coral rock in order to form a sort of sea wall to prevent the waves from washing away the trees, and this drudgery, considering that we were naked, under a burning sun and reduced to nothing but skin and bones, was too severe to admit of anything like an adequate description. Our flesh, or, to speak more properly, our skin—our flesh we had none—was frequently so torn by the corners of the rock and scorched by the sun as to resemble more that of the rhinoceros than of human beings.

## CHAPTER IX.

A new trial now awaited us. The barbarous beings among whom our lot had been cast deemed it important that we should be tattooed and we were compelled to submit to the distressing operation. We expostulated against it—we entreated—we begged to be spared this additional affliction; but our entreaties were of no use. Those savages were not to be moved and we were compelled to submit; and that the reader may form some idea of the painful process I will here give a brief account of it.

We were in the first place securely bound down to the ground and there held fast by our tormentors. They then proceeded to draw with a sharp stick the figures designed to be imprinted on the skin. This done, the skin was thickly punctured with a little instrument made of sharpened fish bones and somewhat resembling a carpenter's adz in miniature, but having teeth instead of a smooth, sharp edge. This instrument was held within an inch or two of the flesh and struck into it rapidly with a piece of wood, applied to it in such a manner as to cause it to rebound at every stroke. In this way our breasts and arms were prepared, and subsequently the ink, which was made of a vegetable found on the island called by them the "savvan," was applied. The operation caused such an inflammation of our bodies that only a portion could be done at one time, and as soon as the inflammation abated another portion was done, as fast as we could bear it, till our bodies were covered. It was effectually done, for to this day the figures remain as distinct as they were when first imprinted, and the marks will be carried by us to the grave. They were exceedingly anxious to perform the operation upon our faces, but this we would not submit to, telling them that sooner than have it done we would die in resisting them. Among themselves the oldest people had the greatest quantity of tattooing and the younger class less.

Besides the operation of tattooing they compelled us to pluck the hair from different parts of the body and to pluck our beards about every ten days, which was extremely painful, and at every successive operation the beard grew out harder and stiffer.

About seventeen days after the captain and Rollins left we saw a vessel to the windward, but the natives did not attempt to visit it. Five months afterwards another came in sight and remained for three days near the island. At one time we could distinctly see the men on board; but we were kept on shore and closely guarded. Several canoes visited the ship and brought back a few pieces of iron, fish hooks, glass bottles, etc. We tried, but in vain, to escape. It seemed to us that we were doomed to remain on that dreary spot, to wear out our remaining strength in hopeless bondage and to submit to the control of brutal masters, whose tender mercies were cruelties. Death in any form would have been a relief, and often did we see moments when it would have been welcomed as the best of friends! To some of our companions it did come, though dreadful in the manner, yet as a not unwelcome alternative.

About a year after we first arrived at the island, William Sedon became so reduced as to deprive us of all hopes of his recovery. He looked like a skeleton, and at last was so entirely exhausted by hunger as to be unable to walk or even to rise from the ground. He continued, however, to crawl from place to place until all his remaining strength was nearly gone, when the inhuman monsters placed him in an old canoe and sent him adrift on the ocean! Gladly would his unhappy shipmates have extended to him the last offices of friendship; that poor consolation was denied both him and us! My heart bleeds at the recollection of our separation and his melancholy fate—when we saw him anxiously turn his languid eyes towards those who were doomed still to linger on the borders

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of the grave! Our sighs were breathed almost in silence and our tears were shed in vain!

It may be observed here that it is not their custom to deposit the bodies of any of their dead in the earth, except young children. The bodies of grown people, after death, are laid in a canoe and committed to the ocean.

It was soon our lot to part with another of our companions, Peter Andrews. He was accused by the natives of some trifling offence and put to death. The savages knocked him down with their clubs and then despatched him in the most cruel and shocking manner. I was at this time at a distance from the place where he was killed. My master was absent and upon my hearing a noise in the direction of the place where the foul business was transacted, and suspecting that all was not right, I started to see what was going on. I was near the beach when I saw a number of the savages coming towards the spot where I stood, dragging along the lifeless and mangled body of our comrade! One of them approached me behind and knocked me down with his club. The body of Andrews was thrown into the sea and it seemed to be their determination to destroy the whole of us. I warded off the blows aimed at me as well as I could, and, recovering myself, ran towards the hut of my master. He had not yet returned, but, fortunately, an old man who had previously shown some regard for me and who was the particular friend of my master, happened at that moment to be passing, and, seizing the man who had pursued me, held him fast. I escaped and ran into the hut and crawled up through an aperture in the floor into the chamber under the roof. I seized an old box and covered up the hole through which I had ascended; but this was not sufficient to detain, for any great length of time, the wretches who were thirsting for my blood. They soon succeeded in displacing the box and one of them seized me, but just as he was pulling me from my place of refuge my master returned with several of his friends and rescued me from the clutches of my enemies.

In the meantime Nute and the rest of our companions were at the "Tahboo," a place of public resort, where, for the only time, the females rendered our people any assistance. They concealed the men under some mats and kept them there till the fury of the natives had in a measure subsided.

We were next called upon to part with one of the Pelew chiefs who had come with us. He died of absolute starvation and, according to custom, was committed to the waves in an old canoe. In a short time after this the Pelew private (who had also come with

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us) was detected in the crime of taking a few coconuts without leave, for which offence he had his hands tied behind him and was put into a canoe and sent adrift, which was their usual method of punishment for offences of different kinds.

About a year and seven months from the commencement of our captivity Milton Hewitt died and, like the others, was, according to the custom of the natives, committed to the ocean. A short time afterwards Charles C. Bouket, having become so reduced by his sufferings as to be unable to help himself, was (horrible to relate) placed in a canoe while still alive and committed to the ocean. Thus did one after another of our companions sink under the weight of their sufferings and perish without any alleviation of their wretchedness. Nute and myself, with our friend Kobac, the other Pelew chief, were all that remained, and we were constantly expecting that the next hour would end our existence.

Their religion is such as might be expected among a people in their condition. Their place of worship is a rudely constructed building, or hut, about fifty feet long and thirty wide. In the center, suspended from the roof, is a sort of altar, into which they suppose their deity comes to hold converse with the priest. Rudely carved images are placed in different parts of the building and are supposed to personate their divinity. As nearly as could be ascertained by us, they supposed that the object

of their worship was of like passing with themselves, capricious and vengeful. During the time we were with them they attributed to his pleasure their want of success in the fish as they had done in former times and the unfruitfulness of their bread fruit and cocoa trees.

Their religious ceremonies are singular. In the commencement the priest walks round the altar and takes for it a mat, devoted to the purpose, which is laid upon the ground. He then sits himself upon it and begins to hoot the meantime throwing himself into a variety of attitudes for the purpose calling down the divinity into the altar. At intervals the congregation sings, immediately stops when the priest breaks out in his devotions. By the side of the altar is always placed a large bowl and six coconuts. After incantation is gone through and the divinity is supposed to be present, bowl is turned up and four of the coconuts are broken and put in it, two being served for the exclusive use of a priest by them called also "varris." As soon as the nuts are broken one of the natives begins to shout, and, rushing to the center, seizes the bowl and drips the milk of the nut, generally singing a considerable part of it upon the ground. After this a few pieces are thrown to the images and the remainder are eaten by the priests. It closes the ceremony, after which it indulges in any recreations that chafe to please them best.

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